WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, MAY 4, 1830. [HASTINGS & TRACY, PRINTERS.] No 18.

COMMUNICATIONS.

To the Editor of the Western Recorder.

MR. EDITOR—I send you the following, agreeably to the order of Presbytery, for publication in the Western Recorder. Your's, truly, E. D. W.

NARRATIVE
OF THE STATE OF RELIGION IN THE PRESBYTERY OF CHENANGO.

In taking a survey of the moral aspect of the region over which we are called, in Providence, to exercise our watch and care, we find much to deplore. Professors generally do not come up to their covenant obligations. There is too much resting in the forms of godliness, and practical denying of its sanctifying and quickening power. The special and imperious calls of the present day, to be up and doing, are not regarded with the attention, and do not produce the effects, that are desirable, or that they are calculated to produce on the real followers of Christ. Errors and iniquities are prevalent. The unhappy excitement on the subject of masonry and anti-masonry, which is spread over our country, is felt among us. It has entered some of our churches, disturbed their harmony, grieved the hearts of the pious, and darkened the prospects of Zion.

But amidst the darkness surrounding us, the Lord is causing light to arise. Christians, on the whole, appear to be stirred up to search after truth, to put away the evils of their doings, and to go forward in duty. The various benevolent operations have been combined in new and more systematic organisation. Under this they have received a fresh impulse, and are moving on steadily and efficiently to the accomplishment of their noble objects. Bible classes and Sabbath schools are established in most of our congregations, and are shedding their light and blessings on the minds of our youth and children. The bible distribution through the counties belonging to us, is either in successful operation, or already completed. Missionary Societies, foreign and domestic, the Education and Tract Societies, are patronised and increasing in their usefulness. The Temperance Cause is rapidly gaining ground; and in most of our towns, societies are formed on the principle of entire abstinence, exerting the most happy influence. There is a great dimunition in the sale and use of ardent spirits. Some distilleries have stopped; some stores and taverns have come on to temperance ground. Public opinion and sentiment are rapidly changing; and the rising generation are growing up under cheering prospects of better and more healthful times, than those in which their fathers lived.

The Lord has not left himself without witness, the year past, in that he has caused the dews, in some places the showers, of his grace, and saving blessings, to descend on the mountains of Israel. Several months ago, a remarkable outpouring of the Spirit commenced on the Delaware river, which extended from one place to another, from the forks up the river, for thirty miles, and off in lateral directions. It has been computed that something like five hundred persons have, in this work, among the different denominations, been hopefully turned to the Lord. Though mostly in congregations not under our watch and care, some of our own congregations have shared in the distillations of the good Spirit, there so copiously poured out. In the town of Windsor, (Broome county), from fifty to sixty are supposed to be indulging hope, who will probably most of them unite with the presbyterian and methodist churches. In Franklin, (Delaware county), an awakened attention commenced in November, in one neighbourhood, and extended into others. About fifty, it is thought, are subjects of this work. In Bainbridge, Harpersville, West-Coventry, and some other places, are favourable appearances. We feel that the Lord is indeed waiting to be gracious; that we can hear the sound of his going on the mountains—the going of the chariot of his salvation; that nothing is wanting, but for those that profess his name to bestir themselves in preparing his way, to leave us admiringly to exclaim, "What hath God wrought!"

By order of Presbytery.

ELIJAH D. WELLS, *Stated Clerk.*

For the Western Recorder.

MODERN INFIDELITY.

(Continued.)

But it is not political papers of an inferior character alone, whose editors and publishers are in fault. The mischief of which I have been speaking is found in the higher ranks of community, as well as in the lower. It is not indeed every where equally constant or palpable. The editors to whom I now allude, will, for the most part, acknowledge themselves to be responsible in their employment; and it is only in special cases that they resort to *personal annihilation.* In many important matters, they are often prompt and decided. They are the staunch advocates of common honesty and commercial integrity. They are the friends of industry, sobriety, and economy. They are the patrons of literature, science, and the arts. They maintain a high sense of personal integrity. They abhor corruption in every shape; and they show themselves indignant at every out-breaking of the grosser vices.

This, at least, is the character they endeavour to establish; and except in cases of special emergency, they will be found to maintain it. They take rank in society with the high-minded, and pass among their friends and patrons for men of spotless purity. In their own opinion, too, they deserve this character, and would be found to sacrifice any thing that should be required to maintain it. But—the cases of emergency—there is the evil. What are the cases of emergency? I will tell you. They are just those cases that try men's souls; that try the strength, or expose the weakness of moral principle. They are just those cases, which, in every system of pure morals, are fundamental and decisive. In common life, every one understandss them perfectly. The friend, for instance, who abandons us in the hour of adversity, will never regain our confidence. The trafficker, who deliberately wrongs one neighbour for the purpose of assisting another, will never be regarded as an honest man. The physician, who, for the purpose of extending his practice, imposes on the credulity of his employers, will be immediately forsaken, if once detected.—The bankrupt, who is justly suspected of having dealt deceitfully in a single instance, for the purpose of rescuing his estate, will be considered, whether guilty or not, as having fixed upon his own character an indelible stain. The whole civilised world are agreed in these respects; and the editors in question among the rest. None can be more loud in the praise of virtue than they, or more decisive, under ordinary cases, in the condemnation of vice.

These same editors, however, must be *true* to their *party*, at all events, or lose their place. In this respect they are situated precisely like their subalterns, who conduct the inferior journals. Therefore they presume to make conscience of necessity. They do more than this. The character they maintain on ordinary occasions, helps to blind their adherents against occasional departures from strict principles, and in this way contributes to render them more accomplished deceivers.

But—what have I said! These editors, if their logic is true, are no deceivers. To be sure, they stood by when the "election lies" were coined, and lent a helping hand. They saw them fashioned, and shaped, and moulded, to suit the purpose in hand, and then gave them over to the printer for publication.—They would have preferred truth, no doubt; but truth would not answer. The fair character of some opposing candidate must needs be aspersed, or he cannot be put down. Nothing but lies will do the work; and lies, therefore are excusable. Hence the editor did right, in telling the printer to publish them as so many truths; and as for himself, he tells conscience that he has done no harm. He has done nothing. The printer did it all. No; the public did the deed. Party did it. Any thing but the editor. He—honest soul! press him, and he *believes* that the assertions are truths, and no lies. A man of his high character cannot be guilty of falsehood. He is incapable of it. If, at worst, you detect him, then it was not he in his own proper person. No, no. Just on this occasion he has considered himself a non-entity. The election is over; the accounts are adjusted; and now the editor is himself again.

Do you see that enterprising bookseller? He is a man of influence, but has unfortunately issued a catch-penny publication, which at all events must be sold. The high-minded editor, the friend of science and literature, is of the same party in politics with the bookseller. This suffices. The case is a special one. The book must be praised; and all the friends must wink at the imposition.

Mr. A. has just been nominated for some important office; but, "dreadful to relate," he is a drunkard, and every body knows it. Still he is popular, and will run well. He must be supported; and the editor "*understands*" that his character has been unreasonably aspersed. The man is far more temperate than his accusers. Now go to the editor with the claims of entire abstinence. Will he advocate them? By no means. Party reasons will deter him. Possibly he may be silent; but his influence is a dead set against you; and the emergency of the case, forsooth, will fully justify him in his course.

Or again: Mr. B. held in nomination, is interested in some sabbath-breaking establishment. He will probably obtain his election. Numbers within the circle of his influence are on his side; and the editor, being of the same party, must uphold him, either directly or indirectly, in his profanation of the Sabbath, or be chastised out of his place. Here is another special case, and the editor must be allowed to act accordingly. Mr. C. has also been nominated. He, though a reviler of all *true* religion, is a popular man, and must be supported. How is this to be done. Why, to be sure, "all religionists have something wrong" about them. The man may be a little unfortunate in his sentiments; but he is an excellent man for all that. He is no hypocrite; and it might be well if those who "*pretend* to so much religion," were as honest minded as Mr. C.

Mr. D. too, is about to secure his elevation to office. Mr. D. is a real sharper—

But why proceed with the details? Every case that comes up is a special one, where party politics are concerned. The editor must be allowed his privilege, either personally or impersonally; and thus he becomes, in turn, without seeming to injure his character among the unthinking community, the advocate (directly or indirectly) of every species of vice and infidelity. The fact, that he can thus be allowed to obliterate the grand distinctions between virtue and vice, religion and irreligion, and still be called the friend of the one, and the enemy of the other, shows, more than volumes could show, that he wields one of the most powerful engines, in the promotion of modern infidelity. False teachers in the pulpit are nothing to him.—He gains access to all orders of the community. All have a good deal of charity for him; and thus the general foundations of virtue and religion are continually undermining, and no one becomes awake to the subject.

(To be continued.)

For the Western Recorder.

QUERIES.

MR. EDITOR—The following questions have been prepared, under an overwhelming sense of our perilous situation as a nation, at the present awful crisis, and with much prayer to God for the aid and direction of his Holy Spirit; with a full belief, that *prayer, united, fervent, effectual prayer*, alone, can save us from impending ruin.—Hoping that they may have some tendency to arouse our slumbering Zion, to the importance of a *concert of prayer* for *our country* and *rulers*, I submit them for insertion in your valuable paper.

A few plain questions, with quotations from scripture, for the *prayerful consideration* of every person, of whatever station, age, or name, who has an interest at the throne of grace. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. ii, 1, 2, 3.

1st. From whom are all the blessings which you enjoy, both civil and religious, national, social, and individual, wholly derived? "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James i, 17.

2d. On what condition are you to expect that these blessings will be continued?—"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John xiv, 13,14. "If ye be willing and obedient, ye shall eat the good of the land." Isa. i, 19.

3d. On what condition will they be forfeited? "Ye lust, and have not: Ye kill, and desire to have, and cannot obtain: Ye fight and war; yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James iv, 2, 3. "But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. i, 20.

4th. Are not rulers, and all in authority, instruments under God, of conveying blessings or curses to the people over whom they are placed? Witness his dealings in multitudes of instances, from time immemorial, as recorded in sacred and profane history, especially with the Jewish nation. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Prov. xxix, 2.

5th. Does not the history of our own country most strkingly illustrate this truth, in the *first instance?* The *effects of the other* may yet *remain to be seen.*

6th. If such is the awfully responsible station which our rulers hold, will they not seek of God for themselves wisdom and grace, to enable them faithfully to discharge their duties? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i, 5. And will they not rejoice to know that prayer is constantly ascending in their behalf, that they may be endued with heavenly wisdom? "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James iii, 17. If they will not, would they not do well to reflect seriously upon the 1st Psalm?

7th. If such, indeed, is their situation, how is it that those who love their country, have never united periodically, in supplicating the throne of grace for them? You do not expect a blessing upon missionary, sabbath school, education, and other institutions, without united prayer; and yet even *these* and all our *dearest interests* are at stake, and *no concert of prayer for our beloved country.*

8th. *If it be so*, how is it, that ministers of the sanctuary and private Christians so seldom remember them in their prayers? Or has the Almighty commanded them, as he did his servants of old? "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee." Jer. vii, 16. "Therefore pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear them in the time that they cry unto me for their trouble." Jer. xi, 14. "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear: Your hands are full of blood." Isa. i, 15.

9th. If this is *not* the case, (which may the Lord grant), how is it (with deference be it spoken) that editors of religious papers, and ministers of the gospel, cover their eyes and stand and cry—a lion! a lion! when they see popery and infidelity stalking thro' the land; instead of calling upon the churches to humble themselves, and in sackcloth and ashes, fast and pray for deliverance from this *Hydra*, and that *Goliah*, before the ark of God is *indeed* carried into captivity. And how is it, that private Christians will allow their heads to be so bowed in the dust and filth of this world, as to be trampled upon, along with the precious cause of Christ, by bold, blasphemous sabbath-breakers, &c. instead of springing each to his post, girt about with the christian armour, having in his hand "the sword of the spirit, which is the word of God;" and above all, "taking the shield of faith, whereby they may be able to quench all the fiery darts of the wicked." Do they all *conscientiously pursue the course prescribed by our blessed Saviour?* "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v, 44, 45.

10. True, our liberties, both civil and religious, as a nation, have been purchased (so to speak) by the toils and tears and blood of our forefathers. But *will this ensure* them to us? It may be said of us, as it was of Israel, "Keep, therefore, [the statutes and judgments], and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. iv. 6; and further, "But because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Deut. vii, 8. But *will this ensure* them to us? Look at the Israelites under their judges and kings; look at the Ninevites, under the preaching of Jonah; look at the Jews, under Ahasuerus, through the influence of Mordecai and Esther. What saved any of them from impending ruin, but returning to the Lord, with weeping, and mourning, and fasting, and prayer? And is *American Zion too proud* to humble herself, until fire, and sword, persecution and death, devastate our happy land? The Lord forbid!

Ministers, Editors, and private Christians, do look at this subject, on your knees, in your closets, before the Searcher of Hearts, and see if it does not require consideration.

(Remainder next week.)

For the Western Recorder.

LETTERS FROM A BROTHER TO HIS SISTER.—No. III.

MY DEAR SISTER—At the close of my last, I referred to the subject of giving up self-will. I trust you have learned by experience, that we can only be happy, when the will of God is our constant rule. It is certain, that the less we feel inclined to set up our own will against his, the more secure we shall be against disappointment. *His* will must always be accomplished. If then our own can be brought to coincide with *his*, we shall always have our will. Persons are apt to think they would be perfectly happy, were they secure of always having their own will. Suppose, then, we have no will but the will of God; and we have all that the most grasping can desire. The universe is in fact ours; it is ours in a far better sense, than if it were at our own *absolute disposal.* Even a small part of it, *thus* possessed, might fill us with care; while no enjoyment could be derived from it higher than we may now obtain, if secure in our Saviour's love. Suitable food and raiment are, according to the common notions of men, the most valuable articles to be derived from the absolute possession of worldly riches. Of these necessaries, every Christian is secure, as long as they will promote his real good. But when our self-will is surrendered, we have another and higher interest in the whole universe of being. Every part of it, with which we become acquainted, and from which we could derive pleasure, were it our own, will afford still purer joy, when referred to the care and wisdom of our heavenly Father. We have the *benefit*, without the *care* of absolute possession.

Let us suppose for a moment that the realms of nature were *absolutely* our own. Would the feathered songsters of spring send forth sweeter notes than now greet our ears? Would the rich and varied landscape assume more lovely hues? Would the flower garden regale us with more exquisite odours?—Would the countless stars, that twinkle in the azure vault, inspire more elevated emotions? Would the moon, with its silver rays, charm us more? Would the sun give us fairer light, or more genial warmth, than we now enjoy?

All things are ours, when we wish all things done according to the will of God. Giving up *private* claim upon all things, except as personal wants require, and then receiving a supply as from the hand of God, is in fact putting us in possession of joys rich and varied as the universe can give. Do you ask, how we may know the will of God, so as to make it our own? His word informs us in the general; and He has said too, by an inspired writer, "*The secret of the Lord is with them that fear him.*" Holy fear, humble confidence, and ardent prayer, are ordinarily attended with light upon each step in the path of duty. Those who seek to *do* the will of God, and make his glory the object of each action, will seldom be left ignorant of the Lord's good pleasure.

Your affectionate brother, A.

For the Western Recorder.

IMPORTANT IF TRUE.—No. I.

Were one to judge from expressions that are current in the public or private prayers of Christians, whether we go to forms or extemporary petitions, it would seem that death is regarded by the majority even of believers, as still *the king of terrors.* The apostle Paul declares, "*We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*" If we profess to love the Lord Jesus Christ, and still live in constant fear of death, let us inquire, why is it? Do we so much dread the pangs of dissolving nature? We are told by medical writers, that they are often less severe than those sometimes endured for weeks in common cases of sickness. Do we fear being separated from the objects of our strongest affection? If this fear really prevails in our mind, we ought carefully to examine whether our affections are most set upon "things above," *or upon "things on the earth."* If the ground of this fear be that our friends may suffer by our removal, *who* provides for them while we are in their society while below? If the ground of our fear be, that "an aching void" may be left in the soul, even after we are introduced to our heavenly companions, (since absence from any object of affection is painful, though other objects of the highest esteem surround us), do we not suppose that the dissolution of soul and body may so change our relations to friends, and so enlarge our views of the divine perfections, *that not even a longing look will be cast behind?* We cannot suppose that departed saints would return to earth, though their dearest relatives were to remain upon it for ever. Do we fear being torn from those occupations that so much interest us; and that our souls may be left to pine in inactivity? Neither reason or revelation leads us to any such ground of fear. But perhaps we have never examined this subject of exchanging worlds with sufficient care. Let us, then, approach the monster death, and see what is his form and what his office. Once he had a dreadful sting, whose single stroke was death eternal. We are told "*the sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ,*" this sting has been extracted, and the monster has no longer power to harm the followers of Christ.

C. S. A.

For the Western Recorder.

A DISCRIMINATION.

MR. EDITOR—The following passage in the life of Henry Martyn struck me so forcibly, that I determined to transcribe it for the benefit of those of your readers whom it may concern; not forgetting that it may be as applicable to my own case, perhaps, as to any of theirs:—

"May the Lord, in mercy, save me from setting up an idol, of any sort, in his place, as I do by preferring even a work professedly for him, to a communion with him."

Does the minister, the agent for benevolent societies, the sabbath school teacher, the private Christian, sufficiently estimate the importance of this discrimination? Do the elders of our churches, the editors of our religious publications, the leaders in our schemes of christian enterprise, realise its importance? Do the speech-makers at our anniversaries realise it? The same question may be put to all who are busying themselves in bible and tract distribution, or in the promotion of temperance, or in any thing else that is confessedly the Lord's work. If any one, either through habit or through the influence of other circumstances, is found to prefer his labour to "communion with God," he may consider himself as really idolising that labour, instead of performing it wholly to God's glory. The man whose affections are thus entangled, will often feel himself hurried in his work, while he is continually tempted to abridge, if not occasionally to forego, the precious privileges of the closet. In practical religion, we ought to set it down as a fixed principle, that the active man, who neglects the precious privilege of closet devotion, is proportionally carnal in his activity. The man who has an eye single to the glory of God, always loves to pray to him. Your's, &c. C.

For the Western Recorder.

TEACHING BY EXAMPLE.

MR. EDITOR.—There is a certain species of false dignity, if I might so call it, which many professed Christians, who are wealthy, indulge in to their hurt. I allude to the circumstance of their not making any *personal* exertions toward seeking out objects of distress, among their fellow creatures, or contributing *with their own hand* to their immediate relief. This is not right. The Saviour, though Lord of heaven and earth, condescended to be born in a manger, to be destitute of an abiding place, and to die in the eyes of the world, the shameful death of the criminal; and shall his professed followers do nothing towards imitating this condescension? Shall any of the blood bought throng disdain so much as to look into the abodes of poverty and wretchedness? Shall they so far forget what manner of spirit they are of, as not to know and to enjoy the luxury of doing good? Such persons as I allude to, seem to think that if they now and then throw out a little loose change from their pocket, it is enough; but they know not how much they lose by not becoming the almoners of their own charity. The direction of an apostle is—"Mind not high things, but condescend to men of low estate." Have they forgotten it? Or is it a useless direction? Your's, &c. M.

From the Boston Recorder.

WHAT IS ROMANISM IN AMERICA?

Papists and their apologists are accustomed to affirm, that popery in modern times has lost a great portion of its former character of superstition and wickedness, more particularly as it exists in this enlightened country. Let us not be lulled into security by this jesuitical artifice. It puts on the mildness of the lamb, the better to enter the sheepfold and act the devouring wolf.—There have been *individuals* of sincere and exalted piety in the Romish church, in former ages; there may be such now in the United States. But the principles of the church cannot vary, and the same inveterate attachment to the grossest absurdities of their faith are every where found. If the Bishop of Charleston is a credible author on this subject, we have evidence in a short account of a funeral ceremony performed by him, that the divine origin of the authority of the Pope, as God's vicegerent on earth, is still embraced; that they still believe in high mass, in purgatory, and in the efficacy of prayer for departed souls. We find this evidence in an extract from the Charleston Catholic Miscellany, which details the ceremonies which took place in the cathedral in that city last spring, as a funeral service for Pope Leo XII, who had deceased but a few months before. After describing the gorgeous decorations and hideous paraphernalia prepared for the occasion, with a part of the ceremonies, the account proceeds: "The Rev. J. F. O'Neil celebrated high mass. After mass a solemn dirge was performed; and the Bishop then ascended the pulpit. In a sermon of an hour and a quarter, he exhibited the divine origin, useful objects and brief history of the papal authority, and sketched in a full and glowing picture the character of Leo XII. whose public and private virtues deservedly claim the tribute of respect and the attachment of affection. He seemed with reluctance to leave this pleasing theme, for the purpose of touching upon the doctrine of purgatory, and explaining the ceremonial. In a fervent prayer, he then addressed the father of mercies and the God of all consolation, in behalf of the venerable Leo XII., beseeching his early admission, through the merits of Jesus Christ, to the regions of life and bliss."

The Pope had been in the world of spirits several months. Was he not yet admitted "to the regions of life and bliss?" Was the soul of "his holiness" lingering in "purgatory," and in need of the prayers of mortals for its salvation?

WHAT THE TIMES DEMAND.

A writer in the Richmond Telegraph, who styles himself "An Old Presbyterian," says:—

"It is of immense importance, at the present time, that there should be a complete exhibition of the genuine spirit of the gospel. The excitement of men's minds; the leverish state of public opinion; and the unusual efforts of infidelity, show that a crisis is approaching in the religious affairs of our country. The question is to be decided before long, whether the influence of this free, great, growing nation, will be felt in favour of pure christianity, or against it. If Christians will only mind their own business; if they will but be exemplary in all the relations of life; be *remarkably* honest, kind, gentle, industrious, sober, humble, and pious, themselves; and faithfully endeavour, by *truly christian means*, to *persuade* others to "do likewise;" there need be no fear: True religion will prevail.

But should there be displayed in the church, a busy, intermeddling, worldly, contentious spirit; should there be attempts to control matters that do not belong to the church, by the direct influences of religion; the natural dislike of men to strict piety will be greatly increased; many will become *committed* before the public in opposition to christianity, and scarcely a hope will remain of their conversion to the truth.

"The signs of the times," indicate to me more clearly than any thing else, the necessity of a great increase in the holiness of Christians."

To the concluding paragraph of the above, we most heartily subscribe. What precedes it might in some respects, be variously interpreted; and we are not quite sure that we fully apprehend the writer's meaning.—"*Attempt to control matters that do not belong to the church, by the direct influence of religion,*" *&c. Indeed!* Where are the symptoms of any such attempts? Not, we should hope, in the presbyterian or any of the evangelical denominations. The above extract, however, has met our eye in a detached form; and possibly we should think better of it in its proper connexion.

PRIESTCRAFT.

We gave a full definition of this watch-word of infidels, a short time since, as furnished by themselves.—The following, derived from a different source, shows some of the various senses in which it is used:—

From the Philanthropist & Investigator.

Are measures adopted for the promotion of general instruction, and education; they are called *priestcraft.* Are means set in operation for ameliorating the physical condition of mankind; for clothing the naked, feeding the hungry, and healing and comforting the sick; they are called *priestcraft.*—Are efforts made for relieving the oppressed; they are called *priestcraft.* Do the friends of public morality devise plans for stopping the current of vice, which is sweeping over the land, and thereby stay the hand of destruction, with which our liberties and all that is dear to us, are threatened; they are called *priestcraft.* Well, if all this is the work of *priestcraft*, it is certainly a good kind of *craft*, and it is greatly to be lamented that there is no more of it in the world. We see *rum*-craft, *lucre* craft, and all the train of *vice* crafts, enslaving, degrading, and ruining mankind, cherished and sustained, by those who cry out *priestcraft.* These

wish to be considered the only ones, actuated by a truly benevolent regard for their race. But if *priestcraft* is the reverse of all these other *crafts*, we say, give us *priestcraft*, and deliver us from the *enemies* of such a *craft*. How much it is to be regretted that so many of the priests themselves, practise so little of their own *craft*.

It may not be improper to add, that this word has several exact synonymes, which are usually preferred by the abettors of *secret* infidelity; such as "*fanaticism*," "*national religion*," "*church and state*," "*false philanthropy*," &c.

From the Christian Mirror.

RELIGIGOUS TOLERATION.

There are strange anomalies in the world of man! Who would have supposed that the "first example of unlimited toleration" was to be set by a member of that communion, which established the inquisition, and which has subjected thousands and tens of thousands to the most cruel tortures, and to death itself, for conscience sake? Yet thus it was, if we may credit the following extract from the Eclectic Review, which transfers this honour from Roger Williams to Lord Baltimore:—

"As the founder of Rhode-Island colony, he [Roger Williams] has enjoyed the honour of being the first to set an example of the equal toleration of all religious sects in the same political community. This toleration was, however, by no means so complete as has been represented. The assembly of this colony, when invested with legislative power by royal charter in 1663, granted the right of voting to persons of all christian sects, *except* Roman Catholics.

"The first example of unlimited toleration was set by an Irish nobleman, a Roman catholic, the founder of the state of Maryland; to whose honour it is recorded, that, so long as the settlers of that persuasion retained the ascendancy in that colony, no law was passed that trenched upon liberty of conscience."

It is exceedingly refreshing, as the eye roams over the dreary waste, which follows in the track of popery, to light occasionally on a verdant spot. Some of the staunchest friends of civil liberty have appeared among the Catholics of Maryland. Such is the venerable Carroll, the surviving signer of the declaration of independence. Such was Bishop Carroll, his brother, in the trying times of our revolutionary war. And much as we deprecate the progress of Roman catholic principles, we would not forget that those ornaments of human nature, and of religion, Pascal and Fenelon, belonged to this communion. But their hearts did not assent to its abominations. The grace of God secured them against any fatal infection from the influence of the papal system. And doubtless thousands of others have kept their garments unspotted, though apparently in the bosom of this "mother of harlots."

SUNDAY POST-OFFICES AND MAILS.

Some persons, for want of making proper inquiries, are under misapprehensions with reference to *the prayer of the petitions* lately presented to Congress relative to Sunday mails. The memorialists complain of a law, and ask for its repeal. But what law is it? inquire some. The only statute on the subject, is one enacted during the late war, requiring *letters, packets, and newspapers, to be delivered at the post-offices*, EVERY DAY IN THE WEEK. This law then obliges every postmaster in the United States, (there are upwards of 8000), to open his office for the delivery of letters, packets and newspapers *every Sabbath*.

The Postmaster-General has discretionary power to arrange the mails. He is not required by law to order the transportation of a single mail on the Sabbath. As the Congress require the post-offices to be opened on that day, the head of the department has naturally inferred that it was the intention of the national legislature, that mails should be transported on Sundays. Judge McLean said, when in office, "Let Congress repeal the law, requiring post-offices to be opened on the Sabbath, and I will immediately arrange the mails so that not a single one shall be carried on that day." The memorial is to ask for the repeal of the war law in this time of peace, which requires a violation of the christian Sabbath, and a discontinuance of the practice of transporting mails consequent upon it.—*N. Y. Evang.*

HUMAN INSTUMENTALITY.

We doubt not, (says the New-York Evangelist), that as the millennium draws near, great and unexpected changes will take place in the opinions and prejudices, even of Christians, respecting the measures to be embraced in that agency of men and means which it is the design of God to associate with revivals. Considerations, both of prudence and piety, call loudly upon Christians, who are friendly to revivals, and who are praying for Zion's prosperity, to cultivate the *docility of a child*, as respects the means by which these great purposes of grace are to be accomplished. No doubt, in ushering in that day of *great things*, God will disappoint the expectations of thousands, perhaps, of all, in the means to be used, as well as in the exceeding greatness of the effects produced. Just in that proportion in which Christians feel right—feel greatly concerned for the glory of God, and the salvation of sinners, they will be less tenacious of their private opinions, and be more ready to approve of such things as God approves, although beyond their own experience and apprehension of things; resolving the whole into this single sentiment of submission, O Lord, "thy will be done."

"*Such things as God approves*," &c. God may see fit to bless the faithful efforts of Christians, in the midst of great weaknesses and indiscretions; while he does not allow them to plead his blessing as an evidence of his *approbation* of those things. With this single qualification, we cheerfully subscribe to the importance of the foregoing remarks.

The injuries we do, and those we suffer, are seldom weighed in the same balance.

TEMPERANCE.

VITAL GODLINESS A PROMOTER OF TEMPERANCE.

Communicated for the Boston Recorder, by Mr. Moses Jewell, Missionary at Emmaus.

Not long since, a Choctaw, who has recently become a member of this church, and speaks a little English, had occasion to go about ten miles into the white settlements, to grind his axe. On his arrival at the house where he was going, he found the man, who is a confirmed drunkard, somewhat intoxicated. It being nearly night, he could not accomplish his business and return home until morning. Therefore, to avoid temptation, he told the people of the house, that he was going about two miles farther, to another house, and should return in the morning and grind his axe. He accordingly returned in the morning, but found the man of the house still under the influence of the inebriating draught. Some whiskey in a tea-cup, was now presented to our Choctaw brother, with an urgent solicitation for him to drink.—"No," said he, "since I been find Jesus Christ, I no hunt whiskey no more." They repeated their solicitations, assuring him that half a tea-cup full would not hurt him. "No," he says, "I take little, then may be I want more." They still urged him; but he utterly refused to taste it, and they finally desisted.

After his return home, some of his serious neighbours seemed to be of the opinion that a little would have done him no harm. He replied, "Think I sell my soul for half a tea cup full of whiskey, when cost Jesus Christ so much to buy it?"

☞ The Executive Committee of the American Temperance Society request Pastors of Churches, as extensively as may be, to inform them, through the medium of the delegates & others who attend the approaching anniversaries and meetings of the ecclesiastical bodies, during the present season, what proportion of the cases of church discipline, for the last twenty years, has been connected with intemperance;—what has been the whole number of cases of discipline; and how many cases in which the subjects of them used no ardent spirits. Information on the above points would tend to throw light on the question, whether it is right for the members of churches to continue to use ardent spirits, or to traffic in them; and on this account it is desired by the committee.

J. EDWARDS, *Clerk of Com.*

☞ Editors of papers, friendly to the object, are requested to insert the above.—*Jour. of Humanity.*

Temperance Address.—The Watertown Register contains a sensible address, delivered on the 8th ult. before the Watertown Branch of the Jefferson County Temperance Society, by Dr. A. Trowbridge. Such efforts are highly commendable.

Temperance within the Bounds of Troy Presbytery.—The cause of temperance is rapidly gaining ground, and we rejoice to say, that in many places, public opinion condemns the professor of religion who is seen to taste ardent spirits. It is ascertained from the churches which have reported, that no less than thirty mercantile establishments have discontinued the sale of distilled liquors within the past year, and a still greater number are making arrangements to cease from this life and soul-destroying traffic.—*Extract from Narrative.*

Newbury, Mass.—A vote was taken by the citizens of this town at their last meeting, against granting *any* license for the sale of ardent spirit. In 1820 the town contained 3,671 inhabitants.—*Jour. Hum.*

Seabrook, N. H.—The town of Seabrook, N. H. voted, at the adjournment of their March meeting, not to authorise the licensing of a single retailer of ardent spirits.

The *human voice* has been thought to be capable of improvement by means of distilled spirits. A little brandy and loaf sugar was, recently, the common prescription for public speakers. But *ventriloquists* find it necessary to practice total abstinence. One distinguished performer in this line, never attempts to exhibit, without having previously abstained, several days, even from wine.—*National Philan.*

INTELLIGENCE.

From the New-York Observer.

SANDWICH ISLANDS.

A letter to one of the editors of this paper, dated Oahu, Oct. 27, 1829, has just been received, and contains an interesting account of a work of grace at Kailua, on the island of Hawaii. We make the following extracts:—

"Oct. 27, received joyful intelligence from Kailua—a note by the hands of Gov. Adams, from Mr. and Mrs. Thurston, our dear associates, stating that there is a new impulse to the religious feelings of late.—Yes, "Hawaii is stretching forth her hands unto God." Mr. T. states, that he is obliged to lay aside his translations, and give his time wholly to preaching and instructing serious inquirers. He also remarked, that last Sabbath, our church, which contains 6000 people, was full to overflowing, with the company of Hooikaika,* including those who belong to our Friday meeting at this place, and at Kaawaloa. The chiefs, Naihe and Gov. Adams, addressed them; and the Governor says there were crowds of natives stationed without the doors and windows, listening with all attention to hear the word. Mr. T. also adds, that the Holy Spirit is evidently with us. Many are under deep conviction of mind, and some are rejoicing in the hope of salvation through the Lord Jesus. The language of the natives is, "Tell us the word of God; instruct us how we may obtain the salvation of Jesus Christ." They say they have heard the word from the lips of their teachers, but never profited by it. Now they feel disposed to regard it as the last injunction of our dying Lord. O, it would soften the hardest heart, to see the deep feeling that is manifested upon the subject of religion. Gov. Adams, we trust, has taken a decided stand on the Lord's side. He came forward last Sabbath, with sixteen others, at Kailua, and received baptism, and was admitted into the church. I gave a little statement in a letter to a friend, of his advice to the people, when he was about to leave Kailua for a season, to attend a meeting of the chiefs. I presume it will be gratifying to you to hear what it was, as you are acquainted with him. This was the purport of his charge to the people. He says, "Read your bible, and see what that tells you. If it tells you to get drunk, and steal, and commit adultery, then do so. But if not, be careful how you conduct yourselves."

From the Christian Mirror.

VAN DIEMEN'S LAND.

Who would have expected, a few years since, to have heard of a Missionary Society existing "in this end of the earth?" Yet thus it is. The Van Diemen's Land Presbyterian Missionary Society has lately remitted fifty pounds to aid the funds of the London Society. At their last annual meeting, there was an extra subscription, amounting to £106, taken much after the manner of those in Manchester, England, the last two years. One member said, "Put me down for £10;" another, "Put me down for £20;" and so on, till the sum amounted to that named above. All this was over and above their ordinary subscription. The remittance of £50 is the third donation, which this remote Society has made to the London Missionary Society. What a voice is this from the ends of the earth, to the long evangelised countries of Great-Britian and America!

MEERUT.

Mr. Fisher, missionary at Meerut, states, that "The agent of a Rajah of a more western district, after silently listening to Mr. Richard's conversation, and answers on points of christianity, made known that his master had desired him to procure for him, if possible, the book of Christians. He was asked, how his Rajah had heard of the christain religion? To which he answered, that natives of that country had come on pilgrimage into the company's territories, and had heard christian preachers; that he himself had, on one occasion, heard a christian preacher in Benares; and that the reports carried home had caused the Rajah to wish to hear more on the subject. In short, this agent came afterwards to Meerut; and after spending seven days in almost constant discourse about the christian religion, departed, carrying with him a complete copy of the new testament for his Rajah.

From the Jewish Expositor.

WARSAW.

The remarkable excitement which took place amongst the Jews in Warsaw, in the summer and autumn of 1828, and the spring of 1829, called forth the most determined opposition on the part of some of their leaders. The effects of this were described in Mr. M'Caul's letter already referred to.—They procured an order, which has subsequently been confirmed, for the suspension of the circulation of the Hebrew bible, published by the Society. During the greater part of the year 1829, the Jews still continued to visit the missionaries, and were in turns visited by them from house to house. But about the commencement of the present year, it became evident that an extraordinary influence was exerted. Mr. M'Caul writes:—

"Very few visit us; and many when spoken with, as opportunity offers, are determinedly hostile. The strictest commands have been issued by their superiors to prevent all intercourse with the missionaries. A private search has been made in the houses for the books distributed by us, and many have been taken away and burned."

What a call is this for fervent prayer! May these measures be met with meekness, wisdom and undeviating kindness on our part!

From the Christian Watchman.

WEST-INDIES.

Some interesting statements are found in the London Baptist Magazine for March, respecting the results of missions established by English Baptists at Jamaica. The churches which have there been founded by the instrumentality of the missionaries, were connected together in an association, according to the usage of baptist churches, in June 1827. The ministers and messengers of these churches met in Association, at Montego-Bay, in April, 1829, and from their circular to the churches we gather the following striking proofs of their prosperity:—

To the church in East Queen street, Kingston, had been added, 411; to that under the care of Rev. Mr. Tinson, who visited us, a little more than a year since, 191; to the church at Montego-Bay, 611; to that at Crooked Spring, 290; to that at Port Royal, 50; to that at Falmouth, 360; at Mount-Charles, 105; at Annatto-Bay, 116; to two or three smaller churches, a corresponding increase. The clear increase to all the churches associated, after deducting the losses sustained by death, and otherwise, 2017.

The success of the missionaries has roused the jealousy and enmity of the government of the island. "The House of Assembly have re-enacted the consolidated slave law of 1826, not only retaining the oppressive clauses, but in one important instance, increasing their severity. As the law stood, dissenting teachers were to close all meetings for worship precisely at eight; now they are not to be held between six in the evening and six in the morning; a regulation which could break up all their country stations at once, and bar many thousand poor negroes from the only means to which they have access, of learning the truths connected with their eternal salvation.

* Persons anxious on account of their souls.

From the New-York Observer.

DECISION OF THE CHOCTAWS TO ABANDON THEIR COUNTRY.

From the following letter of Rev. Alexander Talley, to the Treasurer of the Missionary Society of the Methodist Episcopal Church, in this city, (N. Y.), it will be perceived that the Choctaws have resolved to abandon their country. They have been compelled to do it by the cruel law of the state of Mississippi, which denationalises them and deprives them of their dearest rights and privileges. They have done it with a truly christian spirit, a spirit for which they will be honoured by all in every country who bear the christian name. We want language to express our sense of the disgrace incurred by their oppressors. It will be felt by their children's children:—

Choctaw Nation, March 20, 1830.

DEAR BROTHER—I feel it a duty to communicate, through the Advocate and Journal, a knowledge of the very important measures adopted in the late national council of the Choctaws. Deep is the interest felt by the christian public, on the subject of the measures of the national and state governments, in regard to the Indians; and fearful have been the apprehensions of all of us, as to the influence of such measures, upon those among them who had recently embraced christianity. Any circumstance, tending in any degree to calm these apprehensions, will no doubt be gratefully received by our distant friends. On the enactment of the late law of Mississippi, extending all her laws to the extent of her chartered limits forthwith, and making it a thousand dollars fine, and twelve months imprisonment, for any chief or captain to execute the laws of the nation, the shock upon the feelings of the red people was violent. Some fled from their homes in the vicinity of the whites, and from every public road, to the bosom of the nation.—But these apprehensions of danger had greatly subsided previous to the sitting of the council. Time was allowed the people to inform themselves of the situation in which they were placed, and the necessity of determining their future course.

On the 15th inst. a national council was convened on the usual council ground. On the first night, Col. Leflore was re-elected chief of the western district, by the unanimous voice of his captains and all his warriors present. On the 16th, previously to entering upon the business of the council, the chief of the eastern district, Col. Folsom, and the chief of the southern district, came forward, with their captains and warriors, resigned their offices as chiefs, and elected Col. Leflore the chief of the nation.

In the afternoon of the 16th, the council was organised, and the chief delivered an address, in which he presented the council with a full view of the difficulties in which they were involved, and the necessity of determining on their future course. The debate continued to a late hour; when the votes were taken, and it was found that the council determined on the emigration of the nation, if the United States would meet their proposition with the liberality proposed by the friends of such a course.

On the 17th, the propositions of the nation were prepared and signed; and on the 18th, Mr. D. W. Haily left the council ground, as express for the city of Washington, bearing the propositions of the nation. When the council was opened by the chief, and the subject proposed, during most of the time he spake, and for some time while other speakers addressed the council, the voice of bitter lamentation and weeping was heard from some of the females who were present. In the conclusion of almost every sitting, a native hymn was sung, and the chief offered up a prayer to the Great Spirit, and the whole congregation prostrated themselves before the Lord. These were seasons of deep and solemn interest, and constantly reminded me of the days of David and other pious kings of Israel.

From the union and brotherly affection, together with the deep and solemn spirit of devotion which uniformly pervaded the council, and continues to prevail in its dispersion, I am strongly inclined to believe, that should the United States give them a liberal treaty, and should Mississippi suspend the operation of her laws, the work of God in the nation will experience no essential injury by their removal. But either of the above expectations failing, may ruin the nation.

On my return from the council, I have heard from some natives who were not at the council. They appeared perfectly satisfied, fully believing that the Great Spirit will accompany them, and bless them in their new home. As far as I can judge, an entire reliance upon their great Father above, is the principal consolation of the people in this their day of fiery trial. They feel a deep interest in the prayers and christian feelings of their white brethren, and never could a people have a stronger claim upon a christian community.

The poor Indians! This is but one of the many scenes of trial which the leaders of our nation seem determined to bring upon the Indians. But "there is a God that judgeth in the earth." His hand has recently been with the oppressed, as to their spiritual interests; and doubtless he will judge the oppressors in due time. "Be wise, ye rulers!"

Sandwich Islands, &c.—Letters have been received in this vicinity from the Sandwich islands, which bring down the dates to Oct. 17th; but they contain no new intelligence. Letters, also, have been received from Mr. Dwight, of the Palestine mission; but they are made up chiefly of details of the voyage. The missionaries had a rough passage, and in some respects a perilous one; but arrived in comfort and safety; and after a few days quarantine, were permitted to land on the island of Malta, the place of their first destination. Mrs. D. suffered much from sea-sickness during the voyage.

Ancient Inquiry Meetings.—To those who think inquiry meetings are a novelty in the church, I wish to recommend the following extract from a letter from President Edwards, dated Windsor, May 10, 1716, when he was about twelve years of age:—

"Through the wonderful goodness and mercy of God, there has been in this place a very remarkable outpouring of the Spirit of God. It still continues; but I think, I have reason to think, is in some measure diminished; yet I hope not much. Three have joined the church since you last heard; five now stand propounded for admission; and I think above thirty persons come on Mondays, to converse with father about the condition of their souls."—*S. E. Dwight's Life of Edwards, p.* 21.

The Sabbath in England.—Above six hundred master bakers in London have united, in attempting to free themselves from the practice of Sunday baking. An opposition has appeared, however; and the opponents, not meeting with the success they desired, were about to appeal to the public to join them.

A rich Minister.—The London World states, that Rev. Dr. Dealtry, who before held two rectories and one chancellorship, has been promoted to the vacant prebend of Winchester.—His annual income, which was $20,000, is now increased to $33,000. "Without this load of wealth," says the World, "Mr. Dealtry was an humble, zealous, and useful man. We are afraid the Bishop will spoil him."

American Baptist Tract Society.—This Society has been in existence six years. The following table shows the income of the Society and the number of tracts distributed each year:

Years.	*Income.*	*Tracts.*	*Pages.*
1824,	$373 80	85.500	696,000
1825,	636 53	48.000	480 000
1826,	800 11	83,000	888,000
1827,	3,158 04	297,250	2.946,000
1828,	5,256 76	428.500	5,442,000
1829,	5,536 39	446 750	4,941.000
6 years	$15,761 63	1,394,000	15,393,000

Premium Tract.—We are authorised to state, (says the New-York Observer), that fifty dollars are offered for the tract which shall be deemed best adapted to *exert a religious influence upon young men in college*. The manuscripts are to be addressed, free of expense, to Rev. S. H. Cox, D. D. or Rev. J. M. Matthews, D D. New-York, by the 1st of September next. Each tract to be accompanied by a sealed letter, containing the writer's name, and marked on the outside with some word or character corresponding with a similar mark on the tract. The several manuscripts will be examined by the gentlemen above named, and Rev. C. P. M'Ilvaine, of Brooklyn.

"*Reward of Merit.*"—The Boston Recorder informs us, that the infidels of that city are raising a subscription, the object of which is to present Col. Johnson with a *gold medal!* A medal from *such a source*, we should esteem any thing rather than a compliment.

Presbyterians at the West.—The Cincinnati Presbytery held their semi annual meeting April 2d—Rev. D. Root, Moderator. Rev. E. Slack preached from Jonah i. 6. Rev. Mr. Veil addressed the Presbytery, as agent of the American Education Society. Three probationers were examined and their ordination directed.

The following important business was transacted. A memorial was prepared and addressed to the General Assembly, on the necessity and importance of organising a delegated body in the west, to be styled the General Assembly of the Western Branch of the Presbyterian Church in the United States of America, to meet in the fall of each year, and be connected with the present General Assembly by corresponding members.—*Cincinnati Christian Jour.*

A Model Infant School, for the western states, is about being established at Cincinnati, under the direction of Mr. Bacon. Persons desirous of learning the system for the purpose of becoming teachers, pay $25, and remain in the school at least three months.

Rev. Mr. Brewer states, that not long since, the Pasha of Egypt received a copy of the bible in Arabic, from a missionary, with which he expressed himself highly gratified, saying that he had for a long time been desirous of perusing the Christian's Koran.

The editor of the Charleston Observer states, that there is an association of ladies in that city, who during the four years preceding the last, had collected and appropriated, in aiding pious young men in their education for the ministry, more than $2,000.

The new brig Montgomery has been chartered by the American Colonisation Society, for the transportation of emigrants to Liberia. She will sail from Norfolk on the 25th inst.

Mr. Hughes, of Liverpool, was lately ordained in that city, as a missionary to the southern Archipelago.

REVIVALS.

The busy season of the year has now arrived; the opening beauties of spring have their enchantments; and the danger is, that Christians, who in fact have not wholly shaken off sloth, will begin to settle down at ease in Zion, and grieve the Holy Spirit to depart with its special influences. The danger is very great and very obvious. What shall be done to remove it? *Increasing prayer* and *increasing attention* to the interests of Zion, alone, will suffice. If under the present temptations, we aim at no higher measures of faithfulness than have been observed for the season past, we shall *decline* in religion, as a matter of course. Something definite must be resolved upon, and put into execution, or in all probability, we shall ere long become stumbling blocks in the way of those who are seeking salvation.

Frankfort.—This town, we understand, is now visited with the reviving influences of God's Spirit. The work is precious; but it has commenced too recently for the communication of particulars.

Presbytery of Troy.—The New-York Observer contains a narrative of the state of religion in this presbytery, from which we make the following extract:—

"During the past year, God has smiled on several of our churches, and manifested that he is still willing to hear prayer, and bless the preaching of the gospel. In Troy, a work of grace commenced early in the fall, which has spread a degree of solemnity and good attention on the means of grace over the city, and as many as fifty or sixty have, it is hoped, passed from death to life. The seriousness still continues. At Glen's Falls, during the past summer, the Lord was pleased to revive his work, and twelve or fourteen are the hopeful subjects of renewing grace. A four days' meeting was held in East-Granville, which was attended by several members of the Presbytery and some other ministers, and was followed by the happiest results. A revival commenced in that congregation, which appears to be the means, in the hand of God, of carrying the good work into the neighbouring churches. About fifty, in the different churches in Granville, have expressed a hope in the mercy of God, that their hearts have been renewed, and their sins forgiven. In Hebron, a good work was began by the Spirit of our God, about the middle of November. It has been rapid in its progress and glorious in its results. Fifty-six subjects of the work have professed their faith in Christ, and more than one hundred hope that they have become the heirs of eternal life. In Whitehall, we are happy to learn that the Holy Spirit is beginning to manifest his power in the conversion of sinners. About thirty, it is believed, have recently been born into the kingdom; and the solemnity is increasing.

"In conclusion, we would say, let us rejoice with trembling for what God has wrought, and be sure to give him all the glory; and rather than stop to count the fruit, let us lift up our eyes on the thousands who are perishing in their sins. Let us not be weary in well doing, but gird ourselves to work with greater diligence. And may the Spirit be poured out, till all our churches shall become as the garden of our God, and till heaven shall be made glad over thousands repenting and turning to the Lord.

"A true extract from the minutes.

"N. S. S. BEMAN, *Stated Clerk.*"

Cornish, N. H.—One of the eastern papers mentions, in an account of a revival at this place, that "at the last communion, an aged man and two of his grand-children were received to the church, with nineteen others."

In Vermont, and Essex Co. N. Y.—Extract of a letter from Rev. Dr. Joshua Bates, President of Middlebury college, dated Middlebury, Vt. March 22d, 1830:—

"You will be pleased to learn, that after a season of declension in our churches, the present winter has been distinguished for the number and power of the revivals in this region.—A large number of towns in Addison and Rutland counties, and in the county of Essex, N. Y. are now enjoying a peculiar season of refreshing."

SABBATH SCHOOL DEPARTMENT.

From the American S. S. Magazine.

THE OPINION OF A DISTINGUISHED LAWYER ON A POINT OF GENERAL INTEREST.

We have often thought that a little good sense would greatly improve the reasoning, and enlighten the views, of some of the opposers of the American Sunday School Union, and the subject has been brought afresh to our minds by a trifling incident of late occurrence.

A person, whose hand-writing and use of language furnish evidence that he has had the advantage of education, and who probably might be convinced, with little difficulty, that his opinions are illiberal and wrong, expresses the following views:—

"I am conscientiously careful not to assist, or support this clerical establishment, (Sunday School Union), in any way whatsoever, fully satisfied, that, however specious your indefatigable labours may be, that you only aim at the establishment of a hireling priesthood, and begin with the infants to enslave their minds, and lead them from the truth; to rely upon the opinions of men, and to look to poor vain and proud men, instead of Christ, for strength, and instruction in righteousness; and withal to induce them to give for *this institution*, and *that pious clergyman*, and thus to serve mortal man, and to enable clergymen to live well upon the labours of honest and industrious persons, themselves idle, worse than useless, a curse to any and every country where they (clergymen) have ever existed.

"Nay! let this country rest! Cease your labours of hate; you cannot instruct! all you do is wrong."

Another person, of less pretensions on the score of education, says, (in answer to a proposition to take the *Youth's Friend*)—

"In vane do you request. Ye hypocrits, Who has required this at your hands? "J. H. P.

"A frend of religion, but not sectarianism."

Another says—

"This, (*the Youth's Friend*), as well as most of the periodicals, &c. issued by the Sunday School Union, is regarded as being designed, under the pretence of disseminating knowledge, and inculcating morality, to draw money from all classes indiscriminately, and from the poor, that portion of their earnings which would enable them to give to their children an education which would render them superior to the wiles of priestcraft."

Now the opinion of a distinguished lawyer on a case similar to this, was as follows:—

"*I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it.*"

This was the advice of a very learned man, who was had in reputation among all the people with whom he dwelt. It was addressed to certain persons who were exasperated by a faithful exhibtion of their evil ways. The adviser himself, was, as is supposed, an enemy to the truth; but he had seen so much of the world and its ways, that he was persuaded nothing was gained by violent and boisterous opposition. The suggestion he made, was substantially this: "That which has the show of good, and it is doubtful whether it be of God or of men, it is best to let it alone, and let it take its fate, and not to use any force or violence for the suppressing of it. Christ rules by the power of truth, not of the sword. If this counsel and this work, (this forming of a society, and setting it forth as the means of accomplishing great good), be the council and work of *foolish* men that know not what they do, let them alone awhile, and they will soon run themselves out of breath, and their folly will be manifest before all men, and they will make themselves ridiculous. If it be the counsel of *political* and *designing* men, who, under colour of religion, are setting up a secular interest, let them alone awhile, and they will throw off the mask, and their knavery will be manifest to all around, and they will make themselves odious. It will come to nothing in a little time, and there is no occasion for giving yourselves so much trouble to kill that, which, if you give it a little time, will die of itself.—The unnecessary use of power is an abuse of it. And if after all, the work is of God, your

opposition is not only vain, but will be attended with serious consequences to yourselves, for *woe is denounced upon him that strives with his Maker.*"

Sabbath Schools blest.—The following paragraph is found in the narrative of the Presbytery of Troy:—

"Sabbath schools are promoted in all our congregations, and most of them are in a flourishing condition; and in several instances, particularly in Troy and Hebron, God has owned them, by shedding upon them the special influences of his Holy Spirit. Bible class and catechetical instruction has not been wholly neglected, though not so generally attended to as could be wished. May the great Head of the Church turn the hearts of the fathers more and more to the children, till that day shall come, when from the least to the greatest, all shall know the Lord."

WESTERN RECORDER.

UTICA: MAY 4, 1830.

☞ The Bookstore of HASTINGS & TRACY, publishers of the Western Recorder, will be this week removed to the store formerly occupied by Thomas & Clark, and recently by O. Manchester, No. 94, Genesee street, opposite Catharine street.

Utica Anniversaries.—The Oneida Bible Society meet in this village, to-day, at 3 o'clock, P. M. (not on "Thursday next," as erroneously stated last week.) The American Branch Tract Society meet this evening, at 7 o'clock. The *Oneida* Sabbath School Union meet to-morrow, at half past 10 o'clock, A. M. At 3 o'clock, P. M. of the same day, the directors and delegates of the *Western* Sabbath School Union will meet for the transaction of business; and on the ensuing evening this institution will hold its anniversary. All the meetings will be held at the first presbyterian church.

"*Cant Phrases.*"—These are very convenient things for imposing upon the ignorant and the credulous; and many a village scribbler in this district of country still has recourse to them in reference to the subject of sabbath mails. It is said of the memorialists, for instance, that they wish to "*bind men's consciences,*" and to "*compel them to be religious.*" Nothing is farther from the truth. It is the post-office law in its present form, that binds men's consciences. It compels men to break the Sabbath. To repeal such a law, is to unbind the conscience; not to bind it. It is to leave men at their option about religion; not to compel them to be religious.

The phrase "*christian party in politics,*" is one that has been equally abused. To say nothing as to the propriety of such a phrase, those Christians who have adopted it, have repeatedly asserted that no such party has been organised or is in contemplation. On the contrary, they disclaim every thing which at the present day relates to party management, and would only propose to conscientious Christians, and good citizens, to use in open day their peaceful efforts towards the elevation of the best men to office. This, it seems, is the height of their offending. If this is a sin, they are able to answer for it. But let them not be charged with doing the very thing they would endeavour to oppose to the utmost of their power.

Such is the disingenuousness of many a weekly scribbler; and the unthinking multitude are quite too ready to take their representations upon trust. See article on modern infidelity.

Queries.—The queries on our first page, which relate to a concert of prayer for rulers, are entitled to serious consideration. As to one or two texts quoted, about answers to prayer, many of our readers will entertain views somewhat different from those of the writer; but this does not weaken the general claims of the subject, as will be seen in the sequel. There is much in the present aspect of things which calls for fervent and united prayer; and this prayer should be accompanied, in such a government as ours, with the unremitting efforts of christian patriotism. These duties are imperious, and the degeneracy of the times shows that they have been too long neglected.

The senseless hue and cry about church and state, has driven many a timid Christian from the post of duty, in this respect; while, at the same time, the efforts of the grand amalgamation of the unthinking, the free-thinking, the wrong-headed, and the false-hearted, to produce an indissoluble union of INFIDELITY with STATE, have been almost totally disregarded.

There are those who would say, let politicians alone; cultivate religion in private; and pray and labour for its extension, till it becomes universal. With party politics, properly so called, Christians should indeed have nothing to do; but while they labour and pray for the extension of religion, there is no need of their abandoning the privileges of their birth-right in the civil community. They cannot long do so with impunity. Men who thus habitually undervalue the blessings of civil liberty, which in some measure have been entrusted to their care by a kind Providence, must expect sooner or later to be deprived of them. Nor are these the men who will pray in earnest for rulers. They can have no faith in reference to such an object. Action and prayer, wherever there is any duty to be performed, must always be conjoined.—This is a universal principle, and Christians ought to remember it.

Heterodox Conclusion.—In casting our eyes over the columns of a religious paper, the other day, we were not a little surprised at meeting with the following sentiment, as furnished by a correspondent:—

"Even you will allow that we are *sincere*, and *therefore right.*"

Such an *allowance* as this, is to the utmost degree absurd and mischievous. For instance: St. Paul "*verily* thought" that he "ought to do many things contrary" to Jesus of Nazareth. Did his sincerity in this thing make it right? The heathen are devotedly sincere in their idolatrous practices. Does this make such practices right? We read, also, that some are "*given up to believe a lie*, that they may be damned." But if the above principle is true, the men have only to be *sincere* in believing the lie, and they shall be saved.

Preposterous as the above sentiment is, multitudes in every generation, and probably in almost every class of community, are fatally misled by it. At the present enlightened period, however, we had not expected to meet with it in a religious newspaper; and probably if the worthy editor of the journal to which we allude had cast his eye upon it, he would have been no less surprised than ourselves.

Want of Ministers.—The following extract from the narrative of the state of religion in the bounds of the Presbytery of Troy, discloses, we suppose, no very uncommon state of things. The need of home exertions is every where far greater than most people are ready to believe:—

"This Presbytery consists of eighteen ministers, and has under its care three licentiates. Of this number three ministers and all the licentiates are employed without our bounds, and we are sorry to say that two and perhaps three more are about to remove, and one is engaged in teaching, leaving of our number in the field of actual labour, only eleven or twelve. We have twenty-six churches under our care, only nine of which have settled pastors, and two or three of these have the mournful prospect of soon being vacant. Five or six of the churches without pastors are now enjoying the ministrations of the word by stated supplies. Nine or ten are left without the preaching of the word of life, except an occasional supply from the Presbytery, or from some travelling minister of the gospel. Our geographical limits embrace three counties, a part of which enjoy the word and ordinances, by the labours of other denominations of professed disciples of our common Lord. With these facts before us, we are constrained to exclaim, "Pray ye the Lord of the harvest, that he would send forth more labourers into his harvest."

St. Lawrence Bible Society.—By the late annual report of this Society, which has just come to hand, it appears that this efficient auxiliary continues to flourish. The constant increase of population renders it necessary to continue the work of distribution annually. Since the former report, there have been distributed 420 bibles, and 2000 testaments; making the whole number distributed since the Society was organised, in its *present form*, in 1829—2002 bibles, and 7792 testaments. This Society are to raise for the parent institution $400, during the present month. Mr. Fine, of Ogdensburgh, takes the place of Hon. R. Hopkins, deceased, as president.

Report of the Proceedings at the formation of the African Education Society, instituted at Washington, December 28, 1829; with an address to the public, by the Board of Managers: Washington City, 1830.—A hasty perusal of the pamphlet which bears this title, has afforded us no ordinary gratification. Such a Society as it discloses, is one that has long been needed; and the friends of African colonisation will greet it as a harbinger of good. It is not designed to interfere with the institutions in New-Jersey and Connecticut, whose object is to inculcate some of the higher branches of education; but it contemplates the promotion of that kind of elementary instruction, in "letters, agriculture, and the mechanic arts," which may best qualify emigrants "for usefulness and influence in Africa." The single fact, that in several of the states, slaves are not allowed the smallest privileges of education, shows the necessity of this institution. We trust it will be liberally patronised.

A narrative, which sets forth the particulars of a late steam-boat explosion in one of the western states, contains the following items respecting the sufferers:—

"Some implored us, as an act of humanity, to complete the work of destruction, and free them from present suffering. One entreated the presence of a clergyman to pray by him, declaring that he was not fit to die. I inquired; none could be had."

It is difficult to say which of the two classes of men referred to, should have been considered the most presumptuous; those who would think to get rid of misery, by going out of the world by the hand of violence; or those, who, having deferred the whole work of preparation till the hand of death was upon them, would then look to an arm of flesh, instead of flying in an instant to the Saviour. The hour of death is a poor time to prepare for heaven; and probably the great mass of those who lose their souls are ruined by procrastination.

Education Register and Weekly Lyceum.—A paper under this title has recently been projected by Willis & Rand, proprietors of the Boston Recorder. The interests of popular education seem to require such a paper; and from the specimen number which has been sent us, we have no doubt of its success. If it would do no more than crowd out of circulation some half a dozen miscalled literaries, (liberals), it would be of essential service. The first number is thrown out as an experiment. Others will follow, in case sufficient patronage can be soon obtained. The advance price is $2 50.

The Indians.—A correspondent of the New-York Observer urges upon Christians, the propriety of remembering the injured aborigines in their prayers, at the present crisis.

Sabbath Mails.—This subject seems still to sleep in Congress. The petitioners will not sleep.

For the Western Recorder.

REV. MR. WHITTELSEY'S SEMINARY.

An examination of the young ladies of this institution, was attended on Tuesday of last week. Besides the ordinary branches of English education, the subjects on which the pupils were examined, were, rhetoric, logic, natural and mental philosophy, geometry, astronomy, chemistry, ecclesiastical history, &c. &c. We were much gratified with the evidence which was furnished of the improvement made by the young ladies in the several branches of study, and are prepared to say, that Mr. Whittelsey has well sustained the reputation, to which, by his persevering industry, he has raised this very important institution of female education. We feel an entire confidence in recommending this seminary to those parents, who, while they would seek a good education for their daughters, would at the same time have regard to moral and religious cultivation.

SPECTATOR.

For the Western Recorder.

PRACTICAL UNIVERSALISM.

Mr. EDITOR——We understand, that while Mr. ——, a stranger from the country, was attending the universalist church in this village, yesterday, during some unlucky nodding fit—(perhaps the sermon had made him feel so safe of heaven, that he tho't he might sleep upon it)—he had his pocket-book, containing about $18, taken from him, by some brother, as we may suppose, of the same faith, in a way so gentle, as not to have been waked up. Good souls! Don't let them differ about it. They will both meet again in heaven, by and by, no doubt; and then it will all be right. P. Q. & T.

Monday morning, May 3.

POLITICAL.

CONGRESS.

The debate on the bill providing for the purchase of the Indian lands, and for the removal of the Indians west of the Mississippi, was brought to a close on the 24th ult. The amendments proposed by Mr. Frelinghuysen and others, were rejected; and the bill was ordered to be engrossed for a third reading, ayes 28, nays 19, as follows:—

Yeas.—Messrs. Adams, Barnard, Benton, Bibb, Brown, Dickerson, Dudley, (N. Y.) Ellis, Forsyth, Grundy, Hayne, Hendricks, Iredell, Johnson, Kane, King, Livingston, M'Kinley, M'Lean, Noble, Rowan, Sanford, (N.Y.) Smith, (S. C.) Tazewell, Troup, Tyler, White, Woodbury.—28.

Nays—Messrs. Barton, Bell, Burnet, Chambers, Chase, Clayton, Foote, Frelinghuysen, Holmes, Knight, Marks, Naudain, Robbins, Ruggles, Seymour, Silsbee, Sprague, Webster, Willey.—19.

On Monday the 26th ult. the above mentioned bill was read the third time and passed, and sent to the House of Representatives.

The bill to provide for the payment of the claims of the state of Massachusetts, for the service of her militia during the late war, has passed the Senate.

In the House of Representatives, on the 24th ult. after several days debate, the question was taken on a resolution reported by the judiciary committee, for the impeachment of Judge Peck, of the district court of Missouri, "for high misdemeanors in office," and it passed, ayes 113, nays 49.

Judge Peck is accused of usurping powers beyond his legitimate jurisdiction, and exercising them in an arbitrary and tyrannical manner, particularly in the case of Luke E. Lawless, a member of the bar, whom, for a publication reflecting upon his character, he caused to be stricken from the rolls of his court, and imprisoned him in the common jail at St. Louis, in the same room with common felons. The Judge is a young man, and has the reputation of possessing talents of a high order.

The committee appointed to prepare and report to the House, articles of impeachment against Judge Peck, consists of

James Buckman, of Pennsylvania.
Henry R. Storrs, of New-York.
George McDuffie, of South-Carolina.
Ambrose Spencer, of New-York.
Charles A. Wickliffe, of Kentucky.

On Monday the 26th, Messrs. Buckman and Storrs, members of the House, appeared at the bar of the Senate, and in the name of the House of Representatives, and of the people of the United States, impeached James H. Peck, judge of the United States court for the district of Missouri, of high misdemeanors in office. Whereupon Mr. Tazewell moved that a select committee be appointed to consider and report on the subject; when, on balloting, it appeared that Messrs. Tazewell, Bell and Webster were chosen.

The Intelligencer says, "The articles of impeachment will probably be prepared and presented to the Senate at the present session, but not acted upon until the next session; sufficient time not remaining at the present session, to allow of the attendance of witnesses from so great a distance."

In the House of Representives, on the 26th ult. the bill to amend the tariff laws, so as more effectually to enforce their provisions, being under consideration, Mr. McDuffie submitted an amendment, proposing a repeal, after June next, of the tariff of 1828—reviving that of 1824; and after a certain period further, a repeal of the tariff of 1824—leaving that of 1816 in force; and he followed his motion by a speech of two hours in support of it, without having finished what he intended to say. The whole subject of the protecting system is thus opened, and promises to be discussed extensively and openly.

SUMMARY.

Important from England.—The New-York Gazette says, that a letter has been received in that city, dated in London, on the 2d ult. It was received via St. Andrews, at which place, the vessel bringing it, arrived on the 17th ult. in a passage of fourteen days. The object of the letter is to communicate intelligence of the negociation between our minister and the British government respecting the colonial trade; the latter having signified to Mr. McLean, that his arguments were insufficient to render the re-opening of that trade expedient.

Deaths on board the Steam-Boat C. J. Marshall.—The number of persons badly scalded on board the Chief Justice Marshall, by the late explosion, was thirteen; eight of whom died during the night and the succeeding day, viz. Mr. Roe, (an Englishman), and Thomas Greenough, of Matteawan, passengers; David Volant, engineer: Thomas Dimond, Cook: Paley Moore and Robert Crandall, firemen; and William Cole and James Cassidy, waiters.—The accident was doubtless occasioned by neglect in letting the steam escape, while the boat was lying at the wharf, for the purpose of landing and receiving passengers.

Another Steam-Boat Explosion.—We learn from the Cincinnati Advertiser, of the 15th inst. that the steam-boat Huntress, on her way from New-Orleans, at the mouth of the Ohio, burst her boiler; by which circumstance three persons were killed. The boat had put to shore, to leave a passenger, and care was not taken to let a sufficient quantity of steam escape to secure the safety of the engine; and as the boat put off from the shore, the explosion took place.

Canton Ships.—On the 21st ult. five ships arrived in various parts of the United States from Canton, viz. one at Philadelphia, three at New-York, and one at Salem. Four of them sailed from Canton in company, on the 30th December, the other a few days before.

New Banks.—Nine new banks were chartered at the recent session of the legislature. Of these, three are in the city of New-York. They are as follows:—

		Capital.
Hudson River bank, at Hudson,		$100.000
Saratoga co. bank, at Waterford,		100.000
Bank of Poughkeepsie,		100.000
Livingston co. bank, at Genesco,		100.000
Otsego co. bank, at Cooperstown,		100.000
Onondaga co. bank, at Syracuse,		150.000
Butchers' & Drovers' bank,	N.Y.	300.000
Mechanics' & Traders',	do.	200.000
Greenwich bank,	do.	200.000

A Sloop sunk.—The sloop Detroit, belonging to Messrs. Davis and Center, of Albany, was run foul of by the steam-boat Congress, on the 23d ult. and sunk in deep water, near West-Point. Her cargo consisted principally of iron and hardware, and was very valuable. A large proportion of it belonged to Corning & Co. of Albany, and was insured to nearly its amount. The residue was principally owned by merchants west of Albany.

Tea and Coffee.—If the bill which has passed the lower house of Congress, goes into operation, the price of coffee to consumers ought to be four cents per pound less than at present, cocoa one cent, and tea from 8 to 25, according to quality, in addition to the profits usually charged by the dealers upon the amount of reduction; the duties being as much a part of the cost to them, as the original price of the articles at the places whence imported.—*Alb. D. Adv.*

Interesting Publications.—The last Congress ordered that the secret diplomatic correspondence of the old Congress, during the revolutionary war, should be published from the original manuscripts in the department of state.—Mr. Clay, while secretary of state, appointed Mr. Sparks to examine those papers, and to select, prepare and arrange them for publication. The whole work will make ten or twelve volumes; five of which have been printed, and the rest are in press in Boston. The Secretary of State permitted the printing of a number of copies for sale, besides the number requisite to supply Congress. The Boston Daily Advertiser says, that the work consists of the letters of Benjamin Franklin, Silas Deane, John Adams, John Jay, Arthur Lee, William Lee, Francis Dana, Ralph Izard, William Carmichael, John Laurens, and others, concerning the foreign relations of the United States during the whole revolution, together with the letters in reply from the secret committee of Congress and the Secretary of Foreign Affairs. Also, the entire correspondence of the French ministers, Gerard and Luzerne, with the Congress, while they resided in this country.—*ib.*

Supreme Court.—The legislature, at its late session, passed a law with the following provisions:—

1. The justices of the supreme court, some or one of them, shall sit at the capitol in the city of Albany, in vacation, for the purpose of hearing and deciding all such non-enumerated business as shall arise in said court, except such as the said justices shall by rule direct to be heard in term time.

2. The time and manner of transacting such business, shall be regulated by rules to be prescribed by them for that purpose.

3. All rules and orders made and entered in relation to such business, shall be as valid and effectual as if entered in term time.

Distressing Occurrence.—The Oxford (Chenango) Republican mentions an accident of a very distressing character, which occurred in that village on Wednesday the 21st ult. "Mrs. Mary Perry, wife of John Perry, was accidentally shot by her son, Eben Perry. The young man being rather indisposed, had retired to his bed-room; and after having taken a little rest, he arose and took his gun, to go out and take a little exercise in hunting. Having forgot that he had previously loaded the gun, in fixing the flint, he snapt it, and its contents were immediately discharged. Mrs. Perry being engaged in the garden, and directly in range of the gun, the ball passed through the side of the house, struck the right arm of Mrs. Perry about four inches from the shourder, passed through the body, and lodged in the left shoulder. She gave one scream, and fell to the ground a lifeless corpse."

Ship Letters.—Since the first of April, *thirty one thousand six hundred* ship letters have been received at the post-office in New-York; a greater number than is usually received in three months.

Longevity.—It is a circumstance worthy of notice, that of the fifteen attorney generals of this state, which have held that office since the adoption of the constitution in 1777, only two (Matthias B. Hildreth & Thomas Addis Emmet) have died. The survivors are—Egbert Benson, Richard Varick, Aaron Burr, Morgan Lewis, Nathaniel Lawrence, Josiah Ogden Hoffman, Ambrose Spencer, John Woodworth, Abraham Van Vechten, Samuel A. Talcott, and Greene C. Bronson.—*N. Y. D. Adv.*

Employment of Females.—Mr. Carey, of Philadelphia, in a late pamphlet on the inadequacy of the wages usually paid to females for useful branches of manufacture, states that there are in the four northern cities probably from 18,000 to 20,000 women, who, if employed for sixteen hours out the twenty-four, cannot on an average earn more than a dollar and a quarter per week. The matron employed by the Provident Society of Philadelphia testifies, that of the eleven hundred women aided in 1828-9, at least six hundred were widows, and at least two thirds had children to support; and that their average wages was about fifty cents per week.

The grand jury of the circuit court for Pike county, Alabama, at a late term, presented Major Philip Wager, of the United States army, for an alleged infraction of the rights of the citizens of Alabama; he having issued a proclamation, by order of the Secretary of War, directing all white persons not having permits, or Indian wives, to leave the territory of the Creek Indians within fifteen days. The grand jury pronounced the Major and his men guilty of a violation of the laws of Alabama; that state, at the last session of the legislature, having extended its jurisdiction over the said territory. *Nat. Intelligencer.*

In pronouncing sentence upon Jacob Lentz and William Clark, who were recently convicted in Pennsylvania, of murder in the second degree, the one on his wife, and the other on an acquaintance at a social party, the judge alluded to a circumstance which rendered the former catastrophe peculiarly tragic. "When the young man was stabbed to the heart by Lentz, he bounded with a shriek into the arms of his mother, and there instantly expired; the heart's blood of her son staining her garments."

MARRIED,

At Camillus, on the 22d ult. by Rev. E. H. Adams, Major *Chancey Rowe*, merchant, of this village, to Mrs. *Sarah Gay*, of Camillus.

OBITUARY.

EMILY MERRELL, whose decease was mentioned week before last, possessed, for one of her years, uncommon maturity of christian character. Her first impressions were received in the Sabbath school. They were afterwards deepened by the faithful admonitions of a dying uncle, immediately preceding the great revival of 1826. Of this work she was one of the early subjects. She and a sister that died last fall, were both under conviction at the same period. Both obtained peace in believing the same night. Both were long in the habit of praying together, and were united heart and hand in their noiseless assiduity in the promotion of the Redeemer's cause. They were lovely in their lives, and in their death they were not long divided. Emily was a pupil of the Sabbath school five years, and subsequently a teacher about two years and six months. She was also an assistant teacher of the infant school—an institution in which she took great delight, and which shared in her fervent prayers. As a teacher she was indefatigable, and was often seen among the poor and destitute families, in quest of scholars, as well as on other errands of mercy. Besides these labours of love in the village, she assisted in forming and conducting a Sabbath school, of fifty scholars, six miles distant from home, in the northern part of Frankfort. She won upon the affections of her pupils in this school by her simplicity and benevolence. Many of them came the whole distance on foot, for the purpose of visiting her in her sickness. For this school she prayed fervently till the last hour of her life. Her end was pre-eminently peaceful. The cheerful smile that animated her countenance in health, did not forsake her in her protracted sickness, or even in death. Her resignation seemed uniform and entire. She spoke often of her departure, as familiarly as she would have spoken of a pleasant journey. She often dwelt with delight upon the employments of the redeemed in heaven; she hoped that no one would mourn for her; and before resigning her breath, she extorted a promise from her mother, not to grieve at her departure, but to submit implicitly and cheerfully to God's dealings with her, in that afflictive dispensation.

The following resolutions were adopted by the deceased, in January, 1828, while she was a member of the bible class attached to the first presbyterian church of this village:—

1st. *Resolved*, That I will be more faithful to my classmates, especially to the impenitent.

2d. To read every day a portion of scripture, accompanied with self-examination and prayer.

3d. To choose those who are pious for my most intimate companions.

4th. Never to be contented with low attainments in religion; but to be daily striving after increasing conformity to the commands of God.

5th. To avoid every thing I see and dislike in others; to endeavour to imitate what is commendable, and never to do or say any thing that should be considered a blemish in the character of a christian.

6th. To banish from the mind all sinful, vain and unprofitable thoughts and reflections, and to fix my meditations on subjects of the most importance.

7th. To be strictly just and honest in all my dealings with mankind; never deviating from the truth, or christian rule of doing to others as I could reasonably wish them to do to me, in like circumstances.

"To this dear covenant, oh, my God,
I set my worthless name;
I seal the engagement to my Lord,
And make my humble claim."

EMILY MERRELL.

DEATHS.

At Kirkland, on the 29th ult. Dr. *Seth Hastings*, Sen. in the 85th year of his age. In this afflictive dispensation, the editor and one of the publishers of this paper are deprived of an affectionate earthly parent, who was full of days, and who appeared, in a spiritual sense, as a shock of corn fully ripe for the harvest. He has spent a long life in active usefulness, both in church and society. He was an emigrant from New-England in 1797, and soon afterwards settled at the residence where he died. Most of his active years were spent in the practice of medicine. His last years bore testimony to his increasing spirituality. His last days were his best days; and death appeared to him to have lost its terrors, long before the summons arrived.

At Kirkland, on the morning of last Sabbath, the aged Mr. *John Clark*. He was a man esteemed both in social life, and in the church of Christ, of which he had long been an exemplary member. His end was full of peace; and his bed of languishing was a place of the highest spiritual enjoyment.

In Whitesboro, on the 28th ult. Mr. *Charles Lewis*, aged 50. In the death of Mr. Lewis his neighbours have lost a friend always ready to oblige; and his afflicted family are deprived of a tender husband and a provident father.

In Boston, on the 25th ult. Hon. *Daniel Cobb*, an officer of the revolution, and formerly lieut. governor of Massachusetts, aged 81.

In New-York, on the 21st ult. Col. *Thomas Bradley*, late British counsel to the United States, aged 76.

A CARD.

Rev. Lewis H. Loss, Camden, presents his grateful acknowledgment to the members of his congregation, for the payment of *Thirty Dollars*, to constitute him a life member of the American Bible Society.

Camden, April 27, 1830.

☞ A meeting of the Trustees of "Oneida Institute," will be held at the session-room of the 2d presbyterian church in this village, on Thursday the 13th inst. at 3 o'clock, P. M. A punctual attendance is requested.

May 4, 1830.

WOODBRIDGE'S
GEOGRAPHICAL WORKS.

FOR SALE, by the dozen or single, Woodbridge's School Geography, eleventh edition, with an improved Atlas, including an enlarged map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

Woodbridge & Willard's Universal Geography, third edition, with modern Atlas, for the higher classes.

Willard's Ancient Atlas, upon an improved plan.

Willard's Geography for Beginners, in the style of familiar conversation, second edition, with Atlas.

By the report of the Superintendant of Schools in the state of New-York, just published, it appears that Woodbridge's School Geography has been adopted and is now in use, in 309 towns in this state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers' prices, by

18w6 HASTINGS & TRACY,
Utica, May 4, 1830. and WM. WILLIAMS.

SCOTT'S BIBLE, AT $14.

HASTINGS & TRACY have just received a new supply of Scott's Bible, which they will sell, for *cash*, at $14 per set. *May 3, 1830.*

NOTICE.

JOHN W. HITCHCOCK, M. D. has taken the office over No. 85, Genesee street, and offers his professional services to whoever may want them.

Utica, March 23, 1830. 12

SEMINARY FOR YOUNG LADIES.

THE summer term of this Institution will commence on Wednesday the 26th of May instant, and will continue fourteen weeks, to the 1st of September.

Pupils may be admitted at any period of the session, to continue, at least, three months.

Preference will be given to those who intend to remain in the Seminary six months or a year.

SAMUEL WHITTELSEY, Principal.

Utica, May 3, 1830. 18w3

CLINTON FEMALE SEMINARY.

THE summer term of this Institution will commence on Thursday the 20th of May.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - *per quarter*, $5 00

The same, with Rhetoric, Logic, Chemistry, with experiments, the rudiments of Natural Philosophy, with illustrations, Elements of Geometry, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, - - 6 00

The same, with the French Language, - 8 00

A course of Lectures on Botany, to commence the middle of June, and continue about ten weeks, 2 50

Lessons in Music, with the use of the Piano, exclusive of other branches, - - 12 00

Board and lodging, $1.50 per week: Washing, 25 cts. per dozen.

The institution is furnished with Maps, Globes, and a cabinet of Minerals; also, a Library for the use of the Young Ladies. As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous effort of intellect, particular attention will be given to the pupils in this respect.

The Teachers pledge themselves, that while there shall be no exertion omitted, in bringing forward their pupils in their various studies, that the manners of the Young Ladies shall receive the attention their importance demands.

The academic year commences on the third Thursday of November, and is divided into two terms of twenty-two weeks each.

E. A. ROYCE.
S. ROYCE.

N. B.—The Pupils will furnish their own candles, candle-sticks, snuffers, and towels.

Clinton, Oneida co. April 27, 1830. 17w4

NEW GOODS.

AUGUSTUS PEASE, at the cheap Cash Store, No. 36, Genesee street, has just received a general assortment of seasonable DRY GOODS, which are offered unusually low.

Utica, April 27, 1830. 17w3

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

ALL HAVE ARRIVED.

OUR Spring Purchases are now in Store; and our Stock is probably more general than in any other establishment above New-York. They are offered, as usual, at wholesale or retail, at a small advance.

SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

CARPETINGS.

7000 & 20 yards Kidderminster, Ingrain, Venetian, Tariffville, & Thomsonville Carpets, are now in store. Some entirely new and splendid patterns are offered cheap, wholesale or retail, by

SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

MILLINERS

CAN find every thing pertaining to their trade—Leghorns, Navarinos, Plain Dunstables, Open & Satin Straw Hats, by the case, dozen or single: Bonnet Silks, Cotepallas, Ribbons, Cane, &c: In fine, our Stock of Millinery Goods is the best we have ever been able to offer. Milliners can here find, as usual, all they want, and at bargains, without being at the trouble of making their purchases at different places.

SHEARMAN & THOMSON.
Utica, April 27, 1830. 17w4

VEGONIA, KERSEYMERES, French Drill, Union Linens, Indienne, French & English Ginghams, and Bengal Stripes, are for sale cheap, at

SHEARMAN & THOMSON'S.
Utica, April 27, 1830. 17w4

EXTRA DE COUPE, Crape & Gauze Scarfs and Handkerchiefs, at

SHEARMAN & THOMSON'S.
Utica, April 27, 1830. 17w4

EXTRA rich figured CORIUNO, for Ladies' Dresses, a new & fashionable article; also, changeable Gros de Naps, for sale, at

SHEARMAN & THOMSON'S.
April 27, 1830. 17w4

PLAIN PALMARINES, Hair Cord Cambrics, White Velvet for painting, French Bombazines, Lace Veils, Parasols, Silk and cotton Umbrellas, &c. are all to be found cheap, at

SHEARMAN & THOMSON'S.
April 27, 1830. 17w4

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.
Utica, April 6, 1830. 14

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by

April 6, 1830. [14] PARKER & HASTINGS.

CLINTON ACADEMY.

THE summer term of this Academy will commence on the first Monday in May next. This institution is situated in the vicinity of Hamilton College, in a healthy and moral place. Parents may unhesitatingly send their sons here, as particular care will be taken of their morals and no pains spared to give them thorough instruction in those branches of study to which they may wish to attend. The Academy is under the care of Mr. S. STRONG, who has long been employed as an instructor, and who will use his best exertions to advance the pupil in the path of knowledge. He can accommodate a number of scholars with board, on very reasonable terms, if application is soon made.

By order of the Trustees.
GEORGE BRISTOLL, Sec'ry.
Clinton, April 12, 1830. 16w3

REVISED STATUTES.

HASTINGS & TRACY have just received, Notes on the Revised Statutes of the State of New-York, as originally published in the Ontario Messenger, pointing out the principal alterations made by them in the common and statute law.

Utica, April 27, 1830.

POETRY AND MUSIC.

The incidents embraced in the following stanzas, if our memory serves us, are not fictitious. The scene described is a little out of season for the spring of the year, but not for the kindling susceptibilities of a feeling heart :—

THE MOTHER.

The cold winds swept the mountain height,
And pathless was the dreary wild,
And 'mid the cheerless hours of night,
A mother wander'd with her child.
As through the drifted snow she press'd,
The babe was sleeping on her breast.

And colder still the winds did blow,
And darker hours of night came on,
And deeper grew the drifts of snow:
Her limbs were chill'd, her strength was gone.
Oh God! she cried, in accents wild,
If I must perish, save my child!

She strip[t]her mantle from her breast,
And brac'd her bosom to the storm!
And round the child she wrapt the vest,
And smil'd to think the babe was warm;
With one cold kiss, one tear she shed,
And sunk upon a snowy bed.

At dawn, a traveller pass'd by,
And saw her 'neath a snowy veil;
The frost of death was in her eye,
Her cheek was cold and hard and pale:
He mov'd the veil from off the child,
It liv'd, look'd up, and sweetly smil'd.

The Enterpeiad.——We noticed the prospectus of this work a short time since. The first number has come to hand. The typography is beautiful; and several of the selections are of an interesting character. We wish well to the undertaking; yet it remains to be seen how the work will be conducted.

The Boston papers contain a prospectus of the following :—

"*Musical Prosody;* containing a Selection of Hymns, with concise directions for the application of music to words; designed for the use of individuals and singing choirs:" By N. D. Gould.

We are sorry to see such a title as this, in connection with the name of the worthy Mr. G. A Handel, we had almost said, might shrink from the task he has assumed. Besides, the art of "Musical Prosody" should seem to be far more extensive in its nature, than his work supposes; that is, if there were any such art. With a wrong title, a difficult undertaking, and an incompetent theorist, it is next to impossible that such a work should succeed.

Whether the following work, as announced in the Philadelphia papers some time since, will prove of any advantage to the interests of music as an art, must depend entirely on the selection and arrangement of the materials of which it is to be composed :—

"*Lyricæ Sacræ.*"—A musical work, under the preceding title, is now in a course of publication in this city. The *Sacred Lyrics* are intended to supply a kind of melody betwixt psalmody and secular music, by the adaptation of serious words to some of the more popular song tunes. For example, the words commencing, "Brightest and best of the sons of the morning," are accommodated to the music under the name of "*Araby's Daughter*:" "In careless childhood's sunny hours," to "*Twilight Dews*," &c.

"*Sacred Lyrics,*" which are in truth so *secular* in their character as the specimens above named, should seem to require music which is equally secular. But the danger is, that the principle will be applied without just discrimination.

Hærlem Organ.—Every one who visits the continent of Europe, must go to see the great Hærlem organ. We formerly gave a description of this instrument, as respects its complicated mechanism. The following, if we allow somewhat for the creations of a vivid imagination, may be supposed to convey some idea of its powers :—

THE GREAT HÆRLEM ORGAN.

I left Leyden with regret, and pursued my journey to Hærlem by the treckschuyt. The canal between the two towns is thought very fine. The greater part of my stay in town was spent in listening to the famous organ, the finest in the world. It is indeed "the sovereignest thing on earth," and seems made up of the very soul and essence of musical harmony. The variety of its tones is astonishing; and its power in imitating all instruments, whether single or combined, can neither be conceived by those who have not been in Hærlem, nor described by those who have. The warlike flourish of the trumpet, the clear note of the octave, and the mellow tone of the flute, are heard in beautiful succession, when these appear to swell into a thousand instruments, and the senses are nearly overpowered by the united effect of a most powerful and harmonious military band, which again sinks away in those more gentle and impressive sounds which an organ alone can produce. The organist, whose name is Schumann, played a very fine battle-piece, in which every imaginable sound of joy and sorrow, fear, courage, misery, and despair, were combined with musketry, the thunderous sweep of cannon, and the loud and irresistible charge of a thousand horses; and commingled with these, during the dread intervals of comparative silence, were the shouts of ths victors, the lamentations of the wounded, and the groans of the dying. No painting could have presented so clear and terrible a picture of two mighty armies advancing in battle array, and converting the face of nature into one universal scene of confusion, dismay, and death.—Rarely does music produce an effect upon the mind so permanently as either poetry or painting; but, in my own case, there is, in this instance, an exception to the general rule. I have listened to "the notes angelical of many a harp;" but never were my ears seized with such ravishment as on the evening I passed at Hærlem. The organist afterwards took me up to the organ-loft, where I was favoured with a near inspection. I thought the appearance of the keys were diminutive, when contrasted with the sublime effects produced by them. There are about five thousand pipes belonging to this organ. The largest is thirty-eight feet long, and fifteen inches in diameter.—*Blackwood's Magazine.*

MISCELLANEOUS.

From an old Periodical.

ADVERTISEMENT EXTAORDINARY!

Plenty of Work, and Scarcity of Hands.

Wanted immediately, in the service of King Immanuel, a vast number of active young men and women of a right spirit, *who are not afraid of work.* No idlers, no drones, no fine-fingered gentry, afraid of soiling their delicate hands; but *labourers*, who will find their reward in their labour, and their meat and drink in their service.

Plenty of work! Potent enemies, great oppositions and difficulties to encounter; sin, and its attendant wretchedness, gaining ground with alarming strides; thousands of immortals hurrying along the broad road to everlasting ruin, in want of *faithful ministers* to warn them of their danger; thousands of poor children in the Sunday schools, apparently, eager to hear and learn the words of eternal life, in want of instructors; in some places, fifty or sixty collecting together, and no teacher to meet them, obliged to return home! The state of the villages, &c. is, in this respect, deplorable in many instances. Hark! the groans of deep distress from the wretched abodes of poverty and want! See pale sickness stretched, languishing, on her humble couch of miserable straw! See the death struck sinner, alarmed at the approach of the King of Terrors, with pallid countenance, stretch the nerveless arm, and call for the soft hand of humanity and christian love, to wipe off the tear of anguish, and point to realms of everlasting life and bliss! Rouse from your lethargy, ye lazy Christians, and come to your work.

Plenty of employ for all ranks and conditions; something for every hand to do. The poor children in the Sunday schools, &c. without sufficient clothing to shield them from the piercing winds and pinching cold of inclement winter; some without shoes or stockings; some without hats, &c. Those who cannot contribute liberally, can lend a hand to mend old garments, &c. If you cannot give a talent, there is no one but has a mite to contribute. You can do something. Are there none who will come forward like men and nobly volunteer their services, and sacrifice a little of their time and ease? The time is short; the day is far spent; the work is great and arduous; the night is at hand, when no man can work. Up and be doing, therefore; for there is neither knowledge nor device, nor work in the silent grave, to which you are rapidly passing.—*Opportunity once lost, lost forever!*

Great wages and good encouragement will be given to faithful servants; namely, the pleasure arising from the work; the approbation of conscience, (one hour of which outweighs the world); the joy arising from the consideration of being made instrumental to the salvation of immortal souls; an inheritance, a kingdom, a crown of eternal life, the reward of grace.

MINIMO MINOR.

From the New-York Evangelist.

THE SIGN.

Gentlemen—A short time since, a couple of very gaily dressed ladies being in company with a clergyman, on his being informed that they were professed Christians, were kindly but very solemnly reproved by him for their extravagance in dress. He reminded them that God had commanded, that "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but which becometh women professing godliness with good works," "whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of *putting on of apparel;* but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a *meek and quiet* spirit, which, in the sight of God, is of great price." They were somewhat offended, and with the hope of quieting their consciences, went to another clergyman, and asked him if *he* thought there was any harm in their wearing feathers in their hats, with artificial flowers, &c. &c. He gravely replied, "There is no harm in *feathers* and *flowers*. If you have in your hearts the *ridiculous vanity* to wish to be thought *pretty*, you may as well hang out the SIGN, and let every one know what is the ruling passion of the mind."

From the American Spectator.

PUBLIC MEN

Are not at liberty to feel and act as those who move in humbler spheres. The influence attached to their example is enough of itself to make an angel tremble. If *pure*, it will be a vast fountain of moral life; if pernicious, it will convey to the hearts of thousands the immedicable sickness of the second death. Do the public men who annually assemble in Washington realise this fact? Do they feel that every virtue or vice practised here, is to affect the character of unborn millions? With these awful considerations before them, can they stoop to *folly?* Can they pass around the *intoxicating* bowl? Can they mingle with the reckless and profane at the *gambling* board? Can they defile the sanctity of their office in the haunts of *licentiousness?*

We would not throw out an indiscriminate censure or suspicion. There are men in the body to which we allude, of a purity of life that may fearlessly challenge the strictest scrutiny. But we have too much reason for believing that there are those whose conduct is deplorably at variance with their professions, and at war with those virtues upon which the purity and peace of society are based. These men seem to have left the mantle of their correct habits at home, and to have divested themselves of that deep sense of responsibility, which the presence of piety and *domestic affection* seldom fail to impart. We cannot conceive of a more imfamous breach of trust than that man is guilty of, who finds the ignorant credulity of his absent friends a release from the whole-some restraints of morality. It is a species of deception and treachery more to be reprobated than even that open profligacy which is much more callous to shame.

TRACTS.

A distributor in the fourteenth ward, (New-York), met with a poor but pious old man, who had once been wealthy, and who received a tract with many thanks. "You see, sir," said he, "that I am poor, but I have seen better days. I am 65 years of age. I once had a large property, but it is gone. I had children, too, but they are all dead; a wife, (and here the tears began to flow), but six months since she departed to her eternal rest; and on the eve of her departure sang, "Jesus can make a dying bed," &c. Ah! sir, there is no delusion here. Many would persuade me that faith in Christ is a delusion, but it is not so. Property is a delusion. I had it, but is has vanished. My children have vanished; my dear wife is gone; but faith in Jesus, that remains." *Tract Magazine.*

A CAUTION.

The spring being the season of the year, at which the prejudices and mistakes of a great number of persons induce them to resort to bleeding, or to some active medicine, with a view of increasing their health, and guarding against disease, it may be proper, now, to warn all such against the prejudicial tendency of this practice. It is, indeed, far more apt to invite an attack of disease, than to guard them against it. All the purposes for which it is resorted to, can, however, be very certainly answered, by gentle daily exercise, great caution in adapting the dress to the rapid changes in the weather, and the strictest temperance.—*Journal of Health.*

LITERARY AND SCIENTIFIC.

The word *inspired,* in the following article, will of course be understood in a *literary* sense :—

MENTAL CHARACTERISTICS OF VOLTAIRE.

It was Horace Walpole who called Goldsmith an *inspired idiot.* If an analogous appellation were required for Voltaire, the most suitable, perhaps, would be that of an *inspired monkey.* The brilliancy, variety, and versatility of his parts; his rapidity of apprehension; his ready wit; his activity of mind, perpetual, yet ever without effort; the power, the vivacity, and the ease, with which he grappled with all sorts of subjects, and most styles of writing, whether light or profound, whether literary, scientific, metaphysical, historical, political, or relating to common life and manners; these high qualities, when viewed in union with the eternal grin, the grimace, the chatter, the antics, the mischievousness, the indelicacy, and the apparent want of native dignity, that belong to his character, form a most strange compound. Never, surely, were talents so lofty, united "to thoughts so low;" never did genius appear at once so astonishing, and so little amiable or respectable. His knowledge was wonderfully extensive, and as wonderfully superficial. He *half* knew every thing, from the cedar to the hyssop; and he writes of them all, and laughs at them all.—*Dutch Magazine.*

The following are announced in the English journals :—

Library of Ecclesiastical Knowledge, No. 1. On Free Inquiry in Religion. pp. 48.

Letters on Missions—By William Swan, missionary to Siberia. With an introductory preface; by William Orne.

The Polymicrian Greek Lexicon of the New Testament; in which the various senses of the words are distinctly explained in English, and authorised by references to passages of scripture. By W. Greenfield, editor of "Bagster's Comprehensive Bible," "The Polymicrian Greek Testament," &c.

The Excitement; or, a Book to induce Boys to read; containing remarkable appearances in nature, signal preservations, and such incidents as are particularly fitted to arrest the youthful mind.

A Reply to the Remarks of the Rev. P. Pensom, vicar of St. Oswald's, Durham, on an introductory discourse entitled, Voluntary Churches the true Churches of Christ. By Rev. J. Matheson, Durham.

Philadelphia Mail, and Literary and General Advertiser.—A small *gratuitous* weekly paper, under this title, is issued by E. Littell, of Philadelphia, which contemplates some special advantages to those who wish to advertise in its columns, as well as to postmasters, newspaper editors, booksellers, clergymen, lawyers, physicians, &c. thro'out the United States, who, as far as may be expedient, are to receive it. The number of copies to be issued is twenty-five thousand. The United States are reckoned in four distinct departments, each of which is supplied in turn; so that while each recipient receives a number but once a month, the same advertisements, by being retained at least four weeks, will be in the hands of every reader. The columns of the paper are also to be enriched by such miscellaneous matter as may be of general interest; and gentlemen of science and literature are invited to favour its columns with their communications.

This really is something new; at least in our own country. Why might not our village papers be converted into advertisers, and thus be separated from the business of party politics?

The Boston Patriot, speaking of the History of the Old Colony, and the Life of Alexander Hamilton, by the pen of an eminent citizen of the Old Colony, says :—

"We have seen a part of the manuscripts, and from what we have read, believe both works will prove valuable additions to American literature. The biography will be peculiarly interesting, the writer having had the use of the papers of the deceased Hamilton, in possession of the Hamilton family."

Crocker & Brewster, of Boston, have advertised for sale, "The *Works of President Edwards*, with a Memoir of his Life, complete in 10 vols. octavo, with a likeness, new edition, just published."

We have not seen the new edition; but according to the prospectus, it was to contain considerable new matter, gleaned from the manuscripts of the author.

New Lamp.—An invention has lately been patented by a man in Western, New-York, for the burning of lard in a lamp instead of oil. This lamp differs from the common one, only, by having a copper wire adjoining the tube, which contains the wick, and connecting with the blaze of the lamp at one end, and with the lard at the other, which being a great conductor of heat, keeps the lard continually in a fluid state.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$110 00a	Sole, oak tanned, lb	19a22
Pearl	120 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 69a4 75	Havana, white, lb	12a14
Western (canal)	4 87a5 25	—— brown	9a10
Rye flour	3 00a3 12	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	95a1 00	*Tallow,*	
—— western	1 00a1 02	American, lb	6 1-2a7
Rye	65a65	*Teas,*	
Corn, north yellow	50a	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

NOTICE.

THE Subscriber has removed his Medical Dispensary to the Store of Mr. Oren Clark, on Whitesboro street, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Harvey, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz :—Indigestion, Loss of Appetite, Habitual Costiveness, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street

August 25, 1829. 34

Dr. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica :— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, in the store of Mr. Oren Clark, on Whitesboro' street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine :—

To the Editor of the Western Recorder.

Sir—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many :—

Abraham Vanderpool has been employed in my stone ware factory several months, during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely,* and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

New-Hartford, *July,* 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,

Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. John Williams, Messrs. Storrs & Co. Dr. J. B. Marchisi, and Messrs. Hitchcock & Swan, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz : *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Servil Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble

Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation :—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion,* for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village :—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. Wm. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells,* of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829. LEVI HILLS, } *Assignees.*
E. M. HILLS, }

E. Allen, *Att'y.* 48m6

TERMS OF THE RECORDER.